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Must Remain in
Transcription Room

M 2552

Saturday March 15, 1975
Sunday March 16, 1975

Westtown & Barn Lunch

Mr. Nyland: What will we talk about? When I suggested to the other groups to start out with a certain statement about Work as a reminder, I think I ~~would~~ 'm, I am under the same obligation. Because it always will help to establish a certain level. And then we can go on from there. You must more and more understand that we are trying to do something with - with our life. To build it up , as it were. Or perhaps to expand it. To enlarge it, and to see if that what perhaps is ~~as~~ has a possibility of further growth, as the conditions are created in which it can grow. That it always will presuppose that a man has still a chance to grow further. And in that way perhaps, even on earth, preparing himself for a possibility of a spiritual existence after death. You may not always agree with that. And perhaps such concepts as life is eternal and concepts of incarnation and reincarnation, I think they are very difficult to place. Partly because we don't know much about it and partly we are not really reminded in ordinary life that such an eventuality could exist. I think it only comes when a person starts to consider himself and becomes serious about what is really the meaning of existing here. And looking at what is one's life worth, or for what reason are people in existence on this earth, and if there is any rational reason to think that life could continue or has already existed before being conceived. # I think it's a matter of partly one's type. And, when there is that kind of a beginning, ~~the~~ with influence of certain planets, or whatever the conditions may be as indicated by a horoscope, a description of what the person really is, as he is now as a personality and what is there within him as perhaps possibility of inner

life. And to what extent he has received certain influences at the time of conception and birth, the biological influence at the time when he actually appeared on this earth. Quite logically there must be a relationship between that time of being born and the condition of the earth itself. Because there is no doubt that we are living constantly under the influence of the earth and humanity, people in general, Mother Nature influencing us. And that that process continues of course after one has been born and becomes educated and then lives, and again and again is influenced by the conditions of the earth itself. And when there is an influence of that kind, one starts to change, or rather one is affected by it. And in the end we become a product of these three different factors: the biological one, the astrological, and the sociological. And if a person when he starts to think about himself sometimes can discover what may be caused by whatever influence: the parents and ancestry or that what actually he is, I call it the type. A person who is melancholy or sanguine, to use that kind of terminology. Or born under certain signs of the sun, and a rising sign and a moon sign. If one is interested in studying it. But, the most important part perhaps of a personality is the way he behaves in life itself. In contact with other people. The influences which are there from Mother Nature on him. And, in general, the sociological and economic conditions under which he has grown up. And then many times we say he has become a mature man and is a man influenced by such a variety of different conditions, which of course must leave a mark on him. It is logical of course that not each person is affected the same way by the same condition, because the reception has something to do with that. And the reception, as a person is, depends already on his type; and quite logically on that what is there as a biological influence on him. So it is rather difficult to trace all of that. But, in a very general way, the sociological influence at the time from when one was born and became free you might say from the conditions of biology, then living on his own and growing up and developing a body, developing a feeling, developing a mind. That then at a certain time when he starts to realize what he is as a human being. And then thinking about the potentialities which might also exist. And here and there influenced by condition of his inner life and something that

he would like to call spiritual or maybe non-material. All of that will form a man and he becomes a personality and at a certain time becomes interested in that what actually is the meaning: why is he alive and what should he do with it. And to what extent should he take the responsibility for that kind of existence. # You see, that is where really we start a little bit in linking up that what is a person at a certain time with, quite definite, some questions and problems which he cannot solve. And which have perhaps influenced him in some way or other, dependent also on whatever his interests were. His particular talents, we usually divide them into four different concepts: scientific and philosophical and artistic and religious. But, again, those are just words. The main things is that at a certain time a person starts to ask questions about himself. And then, dependent on how deep such a question goes, maybe he is satisfied with a superficial answer. And as long as he is satisfied there is no reason to say anything else. We only are concerned really with people who continue to have questions, and would like to solve them. Those are two things. First is a question that you have, and sometimes it's quite possible to live with a question without solving it. Because there are many other interests that happen to be, and as a person lives in accordance with ~~that~~ what, in which the questions simply are put away as something for a later date. Or maybe hoping that in later life it will be solved somehow or other. And if it isn't solved well maybe it is not necesary to solve them because why should a man know about conditions of the universe or of a spiritual life? # But in addition to that, of course, if the question persists and if there is a persistence in a person of wanting to have an answer, then you start to consider definite reasons why such a question does exist and why you yourself are interested in wanting to solve it. And that is quite close to finding out what is the reason, even for having the question. And then when the questions keep on being there and not being solved a person becomes a little uneasy about it. And the more he starts to think about, at the time when he will die,

will he die with the questions unsolved. Or will there be a possibility of solving them hereafter if he has any kind of belief of that kind that maybe there is a heaven and there is a hell or there is a purgatory. And what the meaning is of different kind of religions which you must know about every once in awhile, or with his upbringing, may have brought him in contact with it. We're interested at the point where a person starts to ask the questions which he really cannot solve as yet. And then looking for the possibility of solving them. And not that you have to bother him very much, but they will continue to become for himself a motivating factor to want to find out certain things about his own growth. Believing then that in growing he will discover the answers to what are the questions which are now. # Then he starts to think, I feel, about what Mother Nature is doing to us. And what is the condition of this earth. And what is the condition of people in general. And how many of such people now existing are really interested in questions of this kind. And, if there are many, then of course he will feel at home with many of such friends. But, when there are a few, he starts to feel quite lonesome, because he cannot even discuss it many times; with different people which he calls friends, are not interested in such questions. They're interested in other, in pursuits of other things. Like, for instance, they would like to become known, or want to make some money, or want to become independent, or want to change the world by writing books, or having certain things that they want to do. And, having many friends and being able to, to associate with them, maybe it is quite sufficient for them to live that way. I think it is a question of the emphasis on the possibility of having already the beginnings of a spiritual life, which is very closely analogous to that what a man feels. And not knowing exactly what his mind is possible, what his mind is possible, has a possibility of doing. And, perhaps even assumed that the mind can grow by the addition of more and more knowledge. # That really the question of what is his behavior and the motivation for his life is much more dependent on a solution of whatever is given to a man to be able to receive information, can be put to a certain

use. So that ultimately he can see himself as a person really in equilibrium within himself. Without having too much bother by certain questions, and, and only if he has the questions, that he sees the possibility of solving them. Because then he will be much more at ease within himself. You see, he can kill the questions sometimes, it doesn't matter so much. He can fill himself with a variety of different things of an ordinary, natural way or superficial nature without going too deep. But, as soon as you start to go deep, that is, when you are affected by certain condtions, maybe suffering; when you are affected by certain products of art; when you become sensitive to authors writing certain things; when you're sensitive about nature itself. And knowing a little bit about what is taking place and then seeing the grandeur and the beauty and aesthetic values. When you're interested in a fulfilling of the mind, that is, filling it more and more with knowledge which can become logical and then in the logicality can give a certain satisfaction of having an insight in that what actually exists. Or the interest that can exist in consideration of different people living in different places and having their own culture and their own way of living. And comparing them. And particularly when that is extended in the direction of what might be called the development already of a spiritual being. And put, putting then certain concepts of that kind in the form of a dogma or a religious doctrine, maybe something that actually could become a guide. Or the formation of groupings of people who are interested in some particular kind of questions and talking and talking about it. I think a person just should remain, if he is alive and wishes to remain alive and not settle down too soon, that then he has to use his aliveness for the investigation of the reason why he is alive. 'Cause as soon as he stops doing that, he knows that he will be more and more dead. And perhaps that is the danger that a person doesn't like really, since he was born here, that he would die prematurely. Or even that when he is entitled to become a little dead, that he is not as yet feeling as if he is already leaving, or should leave this earth. But, that he wants to continue in a certain search to discover for himself

what actually is the rhyme and the reason of his own existence. # In that direction we want to think. Believing that there is a possibility of further understanding. And that that can be accomplished by the development of certain functions which are now potential. And when one in general considers that, one puts oneself in the position of believing in an evolutionary force or a current existing with which one wants to connect. And the evolution would carry a man to a higher level of being. And whichever way that is being defined, and how many levels there may be, there is quite definitely a direction that he wishes to follow, looking up to that what may be an aim for himself. And trying to strive towards it, with all the means that he has at his disposal. And taking responsibility for the expenditures of energies and thoughts and feelings in that direction. That is really what we want to do. # What is there as a riddle of the universe that could be solved? What is there within a man as certain questions which bother him, and are really like a man could become a question mark himself. And not being straight standing up in the position of how a man walks when he actually has an aim. But that many times the different conditions of life are too heavy. Or that he feels there is a - a certain load that he has to carry. And sometimes of course he will resent it. # We've talked about such questions before. Why is there really death? And Why is there sin? And why is there destruction? Why shouldn't something that exists now and has been created - why shouldn't it continue to exist? What is this particular law of gravity that draws everything down again to earth? And what is the command ~~that when~~ that when every person has to die? What is the real reason that a death must take place? In order to make room for something else? Or to develop during the lifetime something that actually could survive death? Or that the spiritual value of a person can be uncovered now? And start to grow out and then perhaps give him more reality of what he actually is? And in understanding that then that he will have more reason for wishing to continue to be alive, and during such a lifetime can fulfill the different functions which he believes he is capable of fulfilling. And wanting to do that for a further understanding

of life as a whole in the totality of life existing. And that such terminology as eternity of life or the different ~~descriptions~~ descriptions of God--of what God is actually as a spiritual entity, and the three questions about the omni, as I've said many times. The tri-, the three-foldment of the omni-question: Omniscience, Omnipresance, and Omnipotence. The meaning he tries to find out of infinity. And comparing it to finiteness, the meaning of unconsciousness, the meaning of subconsciousness, the meaning of real Consciousness, the meaning of real Conscience. So when we talk, we want to talk about such questions, you might say, which bother you. And on which you would like an answer or perhaps elucidation. Not taking away from you what you should do. Because it's not a question of making something clear and then simply saying that's all there is to it. After the clarity has been reached and after an aim has been defined, real ~~x~~ Work starts. Because you have to walk towards it. It is a requirement that you ~~have~~ try to use whatever has been given. Either in thought or in feeling. And then applying it, and we say applying it in your daily life. Because that is the best way to make an understanding ~~of~~ of oneself. And if you want to wait, and ~~x you have~~ gather a great deal of knowledge and then hoping that you will die with that knowledge, it's quite obvious you won't take that along at all. And as a matter of fact, it would be extremely little that you could take along. Because ~~everything~~ what Mother Nature has given you is practically everything that is required for the existence on earth. And Mother Nature is not interested in the planets. Then only for herself wishing to become one, which she isn't now. And then hoping ultimately that Mother Nature also will reach the understanding of a ~~x~~ planetary level. That is, the ~~understanding~~ level of all planets existing and having at the present time a certain place regarding the sun which for us is the center of our own world, our own solar system. So it becomes more and more a development of that ~~x~~ what one at the present time is not and would wish to become. And try to define then in what direction it should be and what particular qualities should be attached to it. You see, ~~x~~ if ultimately one realizes ~~x~~ that the body has to die, it cannot be anything that has connection

with material existence. Because all of them will be destroyed whenever it is matter the way we know it on earth. It always will go down, you might say. Down the drain. It will always disappear in some way or other and always dust will return to dust. But that what is alive in a man is not matter. Or even that what is now alive and even is or consists of matter. Matter is kept alive by the life within matter. And one can assume that when the body dies that the life can continue to exist. Particularly one wants to believe that life is eternal, There is no reason why it should be destroyed. And whatever concepts there are of what you call God, and that what is of a higher level of being which is, let's say it is above one, or even in the omnipresence is all around one and everywhere. And always existing. And all the different concepts of space and time that we talk about once in awhile, all of that is a requirement to some extent to have the proper attitude towards that. And that included in that, the proper attitude towards oneself. Because what is this creature when it is living on earth really worthwhile. What is it worthwhile for? What is the purpose of its existence when there are many people making up mankind as a whole? And what particular place should one have amonst others? And what is there within a person that really can make him feel as it were at home with himself? And where is his particular life going? And what can he do to make his own life more agreeable? So that he is more at home with that what he has, accepting that what he is. And then seeing if it perhaps could develop in a certain way, so that then when it has been developed, he could leave it alone. If the physical body exists for a definite reason, one has to find out what it is actually that one can extract from it. If it is a necesity for a man to live on earth and then to die, he has an obligation to find out what he can do during his lifetime. If he wants to believe in the continuation of life. And, really, one must come to that kind of a conclusion, I think, even if one doesn't like it. Because maybe life as it is on earth is already sufficient, and many people might get a little tired of it.

And they don't want to consider that there might even be a possibility of a recurrence. Or that what actually has life again can appear, in the form of reincarnation. And then again the question is, what for? If there is a purpose, to try to find out what is this purpose of one's life and the real reason for existing. And what is the requirement if there is a purpose, that one becomes responsible for it. I think that you have to find out for yourself, to the extent that you feel a responsibility, to that extent you will want to do something. If you don't feel the responsibility, we say that you fall asleep. That you really are not sufficiently alive even to keep yourself awake. But, then it is a state of being of awake that is being of interest or having interest for that that could actually develop. And the wish then for that kind of evolution will keep a person much more awake, although as we say awakening, it may be a little bit difficult to define it. When one says one is interested in life itself, we call it an aliveness or an alertness. But in our terminology we want to use the state of awakening when we compare the condition of man and mankind living on earth as a semi-sleeping state. And the more of course that I want to fall asleep means that I have no interest any further about anything that I ought to do with myself. And I let myself simply be guided, for whatever the influences are and I try to extract from them whatever seems to be necessary. And then, it probably finally ends up by just living my life. And maybe hoping for the best. There's always the difficulty of understanding what to be at death. And how to prepare for that if it is possible. And if there can be an agreement for oneself, that life continues. And it only takes place in a different kind of a realm. And a different kind of a form. I think that understanding is extremely helpful to understand also a variety of different existences or a variety of different influences or conditions or of even people who at certain times have been able to continue with their life in some way or other. Or who have become while they were on earth more sensitive in the sense of now a more spiritual existence,

being able to produce then at such a time certain conditions by which other people could benefit. And including in that of course I consider those who are spiritually sufficiently developed to become a healer for mankind. To overcome the difficulties of sickness and to see what could be done by the presence of that kind of life-giving force. Which apparently in such mediums exists and can be given by them, regardless of all the charlatans which do exist. That there is fundamentaly something of a core of existence in very much the same way that here and there looking at history, we must discover that there have been certain people who had a message to be communicated to mankind as a whole. And who then, living their life, became an expression of that message. And then dying, for a certain reason, after having fulfilled that kind of obligation, left a legacy to be used by others in a way that perhaps they could apply that what had been taught. On that basis, you see, when we have a group, we come together to talk and become stimulated in the wish to continue to do certain things about ourselves. And to learn to understand why we are the way we are. And to reach really the truth about that condition of which we now could become aware. And by awareness I now mean that that what I actually see myself to be and also what I can see others, whatever they are, that that would be a truthful statement. When I start to consider that as a question of wanting to have more insight within myself, I see that my mind and my feeling are not so useful for that purpose. Because I have been taught to interpret. I have been taught to associate with that what I already I have known and bring it up and up again so that I have a so-called good memory. And that I have a mind which is sufficiently facile, can adapt itself. And that I in general as a personality become sufficiently flexible to be able to meet different conditions and not to have too much hurt that I will feel if I am too sensitive or over-sentimental. These are the questions we have to --to understand. We are in a group to find them out. To have a little bit of concentrated effort for that purpose. You would be able to find it in ordinary life also, without any question. But that

you would have to live your life in one way or another. But many times you would won't have the kind of friends you would like to talk about such things, with whom you could actually come to a certain understanding. And you'd have to go here and there and find one or two friends. And perhaps then have some discussion. But then you go back again in to your ordinary existence and it will take you up because you are engaged in that, an ordinary existence, professionally, Whichever his way it is, personally. Whatever it is that is private life always will remain more and more, and more and more attached to whatever the conditions are of earth, of this world, of humanity as it is and economic conditions as they are as they happen to be. For that purpose it's good to have a group so that at certain times you can talk about the things that really matter. And that are of concern, particularly when you start to grow up and you don't really know which direction to choose. And when there is something within one that is not entirely satisfied, you cannot adapt yourself easily to the conditions as they are being presented. Because not everybody can follow his particular talents to the very end and develop them when at the same time he has to meet conditions as they happen to be on earth itself. And it is not always easy to live. Economically of course it is not easy. Competitively it is not easy. Not each person has talent. And if they do have it, not all people can develop them. And one has been born in different conditions from different parents in different levels, so called, of culture. Or educationally, not being able to learn as much even as one wishes because there are difficulties that are put in the way. And many people have to go through a tremendous amount of suffering in order to continue to live. A group is good to remind you of an aim. But for that of course you also have to understand what to be as a member of such a group. And that within a group, particularly the way we tried to do it, Not to sit in a church, And Not to consider a Sunday service as something that is good for the rest of the week. But, Constantly to be reminded during the week in ordinary living, that there is

something else that could also exist and remain in existence, and that could even be developed. And with that of course we have trouble. Because there are also certain activities in this life on, in this group and at the Barn, things that have to be done. And which you really don't want to do. And that you will find all kinds of excuses not to do them. And that even if certain tasks or certain volunteer work has to be done, even if it is being paid for, it doesn't mean that you always have the desire to do it. And it leads many times to consideration of yourself. What are you here for? And why should you stay? Well I'm telling you that if you don't want to stay you must go. If you want to stay you have to submit to the conditions as they are. And the emphasis with this particular group is a possible development of a man to understand himself. And to find out if in the evolutionary scale there is a perfectly good reason for him to develop in such a way that it becomes less and less attached to the earth and the conditions of earth. Without disqualifying himself to remain a man. And that the emphasis of a man still remains and as long as he is on earth he has to fulfill that function. But at the same time that something else could develop with him, which ultimately could be considered a guide and then under the influence of that guide, guide knowledge. That that he then can develop in a very definite direction. Which for him would be a satisfactory one when it answers different questions he has. The ultimate aim, as you remember, Gurdjieff calls it harmonious development. A man at ease. A man in balance or in equilibrium. A man who really knows what to do at any one time. Who is of course affected by a variety of different conditions, but will know at such a time what to do with them. And then perhaps in the understanding of that what is required that he should do, that he must do it. And he will have to develop his conscience, not going out of the way finding excuses, or rationalize about conditions the way they are not by excusing himself when he knows very well that he is hypocritical about it. The question of honesty. The question of simplicity. The question of not wanting to be lazy. Of really remaining active and alive with one's own life and then having

the chance or a possible development of a spiritual existence which you might say afterwards could take over, where the emphasis is placed more and more on that kind of reality instead of banking everything on the reality of a material existence. # For that reason we work, we come together, and we talk. There are a few rules you must remember. Because really, you are living in a group; you have to be considerate. For instance, lights at the Barn in the evening; doors have to be locked. Of course, it is a particular job, you might say, which one person can do. But, then of course there should be others who also would be willing to do it. And it means sometimes you have to get out of your way to do it. For the sake of everybody of the Barn. # The question of communion with each other, communication. Fellowship you can call it. Consideration of others. I say again, and I talk many times about new people. Wanting to tell them why they are here, if they don't know it. Or to make clarity for them, so that then they have a reason for wanting to continue to stay. Or that you hope that they will find what they come for. And that if they do have question that they perhaps can be answered. Or giving a direction so that they can work it out themselves with enough intention actually to continue to do what they are doing and acquainting themselves with a variety of different activities, which perhaps at certain times they don't like. If it is kitchen work that has to be done, it has to be done, for a group. If it is something that you have to be silent, because in the Barn something else is going on, then you have to be silent. If there are movements going on in the Barn, you don't want to interfere with the music. You will try to be careful not to run a car, or to talk too loud. When there is a group that is reading in the morning, for instance on a Saturday, you don't want to be outside and talk-talk-talk. You go somewhere else. You have to respect such things. You have to know that other people also have that kind of a right to do what they wish to do regarding themselves, and particularly when it has to do with something they really want, like starting a day by reading for half an hour. More consideration. More realization that you're not alone. And that you have an obligation to each other. That then when you are talking together and you make a promise, keep it.

So that people can start to count on you. Those are just ordinary little bit of things. They belong to ordinary life. They have nothing to do even with a spiritual development. But, the question is always put your own house of unconsciousness in order first. To see what you can do within your means. And to be honest about it. And it will exclude laziness. It will exclude not wishing to try to solve the question of monotony. When you have to do certain things in a certain way for a certain length of time, of course you may lose interest in doing it. It's exactly at that time when you have to see how much more you ought to do in order to understand better that kind of condition in which you feel that that what you have to do is too monotonous for you. And of course it includes when it comes to a self-study: Everything that you are doing for yourself. Everything that you have as a trait of your own character. Every kind of study that you make of seeing what you actually are, and gradually coming more and more to the truthful statement that that is so, and not different. That means the elimination of all kind of introductions of your mind trying to make it a little different from what it actually is. Which we call simply rationalization to find an excuse. Or to justify, things of that kind which are definitely not honest. But, I think one has to learn that gradually. And it is also possible to learn it when there are others around who are exactly in the same condition. And where it is a possibility, even to discuss it. Because you don't find such friends so easily in the ordinary world. You probably would have to limit yourself to just a few with whom you can have a good heart to heart talk. Or maybe you can find some person in church or in a religion, any kind of religious denomination. Or in the form of a person you admire, maybe like a minister or a priest or a rabbi. Of course it is possible. But, you won't find many. The question is do you need many. The chances are that for one's type, it is sometimes a difficult thing to find persons with whom you can actually communicate on that basis. And when the group is large enough you have at least a chance to select. And if after the selection and being unsuccessful, you can say this group has no meaning for me. Because I cannot find people I want to associate with for my own development. And if that is your

honest conclusion, then of course, f go to another group. Go to somewhere else. Do what you like. Go to Tibet, if you want to. Whatever it is that you can afford. Not only in money, but in energy. In desirability, in the wish to use your time as alloted to you to find out what actually can be done in the time that is now available and not postponing it. Or, rather, to wait until certain things can come and then do it. No, conclusions have to be made at a certain time, after you have had enough considerations of the different factors that are involved. And I'm talking now just ordinary common sense. I'm not talking as yet about possibility of evolution. That's a different matter, but it has to be based on a foundation which is rather solid. And that what you need first is a beginning of a kind of a self-knowledge on which you can then stand and build something that could become self-reliant. And that after that perhaps it can go over into self-belief. And then it will be actually what you can depend on. Because that what then becomes solidity within yourself will give you a foundation on which you can start building something of a different kind perhaps. Maybe of a spiritual nature which will be able to withstand the onslaughts of the destructive forces of this earth. One does not know really. And only one tries. And if the trying takes time, you will look for the possibility of what I of course call a catalytic influence. That you don't have to spend too much energy in waste. And that you actually could profit by the association with others when they particularly can show you their faults and are open to it and at times can be truthful to you to tell you what is wrong with yourself. This question of honesty of course one wants to develop if it is possible. It's not always possible with different people. You still have to choose that perhaps you are, you can be friends with a few. And gradually more and more understanding of each other you can care more. It is good to have a group of that kind in which you can be honest. And if it could be based on simplicity, that you then feel that you don't have to put on a certain coating creating an impression which is really not the truth. (Is that it?).

TURN TAPE

SIDE TWO

I first thought maybe we could have some questions. And then this rather lengthy introduction starts to deviate a little bit from that. And sometimes the kind of thoughts that are associated with it become important because you have the same kind of a question. Every person trying to Work on himself, as we simply say, to be able to create certain conditions at times if it is possible for him to do that, which are conducive for the possibility of further growing. And the growth which is then in the direction as it were away from this earth, that is the characteristics, are as if away from this earth. At the same time remaining connected with that what one is as a human being on earth. The possibility of a development of some spiritual values which can be introduced into the existence of a man when he is interested in such a possibility. And with which then his ordinary life can give him sufficient material to be extracted in such a way that that what is of value for a higher form of living can be given to him, perhaps at such a time, a man can die with a certain amount of information that really he can take with him. # Whichever way you want (now) to philosophize and to explain it to yourself, the question always remains, you get up in the morning and you face your day. And I've suggested many times that you think of your day a little bit ahead of time. That you actually consider that what is going to come. Which partly may be in your own hand. To direct it in such a way that perhaps you could make conditions which would be more helpful. Or to be forewarned when you know yourself to be what you are and a type with which you are familiar and the many ways by which habit happens to enter into the existence of yourself. That then it might be possible to start to define a little bit ahead of what is going to come, that what will come, and to be able to prepare for its coming. So that then you don't have to face it you might say, at the moment when it does happen. You could face it then by an imagination of how it might be and then when you know what perhaps can be at the time then what actually then happens you will be a little bit forewarned and prepared and then you will know perhaps what to say or what to do.

The main thing of course in that kind of reasoning, is that you should try to take that what you are in your own hands with the guidance of a spiritual quality to which you are entitled. And in which you then, if you wish to receive it, you should have a proper attitude towards asking that that kind of quality of spiritual knowledge is going to be given to you. That if you wish to receive it, that of course it implies that you will take care of it. That as far as you yourself are concerned, and then looking at the energies which are available, that in the first place you must try to understand that whatever you are using becomes a responsibility for yourself. That you never can afford wasting. That you should know what is nedesary for something that has to be done and not overdue it and not underdo it. That you become more and more clever about the total quantity to choose from that what is needed at a certain time and that what is chosen as the right kind of quality for the accomplishment that you have in mind. # These kind of consideration will bring about a relationship between people. Because here we are talking about an amount of energy available for which all of us could become responsible. And that in the responsibility being discharged by different people there is an encouragement for those who are a little weaker that perhaps they have an example to follow. That they then can see themselves as a potentiality actualized at a certain distance. Knowing the conditions which they will have to experience, that then they are far better prepared for meeting such conditions in the right way. # In that way we talk at the small group. The discussion of a small group always should have the potential of what you are planning to do. What is agreed upon among the different people who then talk. And you might say, it being a small group, that they have a chance to let their hair down. And actually have a confrontation based on simplicity and honesty. That then the seriousness of that what is being discussed will result in a very definite wish to do something about it in the future. In the future the application in one's daily life of that what has been made open and exposed and considered and agreed upon. The question that one wants to consider then

is one asks the others 'how am I and what is your opinion of me and can you tell me honestly where I fail and what kind of mistakes I have made that you know about'.' If one could reach that kind of an honesty among, let's call it, friends, of a relationship in which you actually talked about that what matters and what is really of concern and for which you would like opinions of others. Because after all they can sometimes see much better than you yourself when it has any reference to what you are. For the simple reasons that whenever you think about yourself you start to consider that what you already know and that what may have appeared as a new experience, which you want to interpret, you are not very clever about eliminating that what you already know when it is favorable to you. And when it is an experience which really puts you in the wrong light, you would like to keep it all to yourself because you are ashamed to talk about it. It's very difficult sometimes to be honest. And I think in a small group it has to be encouraged. In a very simple way and not make too much fuss about it, but each time when you have a little bit of a group that gets together and you talk about Work. And you talk of the possibilities of man's evolution, of that what is really ahead of him, and explaining why you are the way you are as a result of conditions under which you have lived. Or that you might attribute even to the influence, I call them biological kind- your father and mother, and the different ancestors, I call them. Or the different ways you are as a type, also that can be explanatory enough to indicate why you do certain things or say certain things in a certain way. And asking such friends of one to bear with you. So that on the basis of that explanation it can be indicated what may be the most feasible thing to do. With the information you get from a variety of people who will look at you in a different way because they are also different from you. And therefore sometimes they can see things you cannot see for yourself. Many times we are quite blind about what we are. And we don't want to accept oneself as we are in reality, because that's always a little bit of an interpretation, so that you can live with yourself a little easier. And the excuses you can find are so numerous and sometimes so quite convincing

that even you yourself believe it. # That kind of honesty, I say, is very difficult to come by. Still, I believe that the universe is built on honesty. I think there are relationships that have to exist the way they are in their honesty of relation. That there is no particular possibility even to change them. You see, what is honesty? It is the purity of an intellect. That what absolutely is correct regarding the arrangement and relationships of facts. And that the fact as existing without any further questioning is you call it sometimes, I call it sometimes, a fragment of absolutism. So that the real aim, you see what we now talk about, of an integrity. Of that what is pure as an intellect, collecting that what is the absolute value and that what is the absolute truth. # Only in such a case that truth will set you free. But you have to go through the development of this kind of intellectualism of being really, call it scientific: really honest about the facts as they exist. And even if you want to give an interpretation of them, that it is understood what is the principle and what is the interpretation. And many ways we don't do that. And you don't believe in it too much. And you still want to hide a little. In the end you won't hide anything. In the end people who are living together who see each other practically every day, they get each other's numbers very well. There's no particular reason to pretend. Because when you are lazy, people will know you are lazy. You cannot always excuse it by saying that you are sick. # I'm talking about that kind of honesty which is needed, because that is the universal quality o f infinity. That is the reason the universe still exists as it exists and still changes the way it changes in accordance with rules which are honestly understood by every object that is subject to such laws. That is the way to look at God. Why it is that that is the emphasis of an intellectual capacity which is truth in itself. About which there is no further questioning and no further taking away this and that or adding something else. It is that or it isn't. And the existence of that what is, is the question of an absolute existence in which there is no possibility of having a counterpart of non-existence.

Either it is there and it exists. If it isn't there, it doesn't exist. To have this kind of an ambition for oneself, to see what there can become, what could become, or what could actually develop within one's own life. I think it's necessary that you face many times the little things. And the little forms of behavior. And the little bits of sentences that do come out, trying to excuse certain things when you know full well it is just an excuse and it doesn't hold any water. Start with that. Start with a day of, what you like to call perhaps, with ~~the~~ a grandiose word, saying absolute honesty. Honesty with yourself and with others. Honesty in your thoughts. No pretense. No wish for anything else but that what is. And to see that for yourself. To be whatever you actually are. And to come to the conclusion this is me. You will see that is why we talk about acceptance of oneself. That is really honesty to the highest power you can make it. That kind of acceptance means there is no further question about the truth anymore. Because that is truth and nothing else. Because there is no opposite to truth. Lie is an absense of truth, it is not an existence. And so there are many things that gradually have a very definite meaning of that kind of absolutism. Infinity is not the opposite of finiteness. Finiteness when it is understood in itself as is becomes infinity. But, don't let's philosophize. We have a Barn and we have a group. We have an aim. We have a necessity of keeping such an aim clear. I think there is a requirement for everybody to try to understand what is the meaning of his being here at this Barn. ~~That~~ As a ~~the~~ wish to have a group, ~~that the~~ as a wish to meet and talk, ~~that the~~ as a wish to develop oneself. Really to see in what direction it may be necessary and to take the responsibilities for that. First for oneself. Then for someone else. Then for the relationship between two people. You can afterwards extend it, like the knots of a net. But start with the simple things first. The relationship within you, that what you are. It consists of a variety of different aspects. Two are very prominent, that is, your mind and your feelings. No mental activity which contradicts or doesn't agree with your feeling. Whenever you can do anything wholeheartedly and with all your mind it is a very good thing to note that, and then you become, or rather, there is

the possibility of becoming more harmonious with those two aspects which many times quarrel with each other. Then the third. Whatever is decided by your mind and your feeling, to do it, if it requires an action. And to do it, whatever is promised, with your mind. And then to do it with your heart, because you really wish it. If I have to wash dishes, and I don't like it, and I've done it year after year, like I have made up my bed every day, like it has become so monotonous that it is like breathing. And I'm almost sick and tired from breathing up and down, inhaling, exhaling. In general, that it is for me monotony. Then I take that as monotony and say why should that be more important to me and affect me, ~~than~~ when I myself could affect the monotony. And take it away if I wish, and leave it there if I wish. If I am a man, how can I be bothered by monotony when there is aliveness. Why isn't it possible that I can introduce any kind of a feeling ~~that~~ I have regarding anything that I wish. Any kind of a behavior form that I want to adapt. Anything that can interfere with this kind of monotonous state of myself as if I have no desire for wanting to live. Immediately ~~I/~~ when I see that that means that when something becomes ~~this~~ monotonous, I ask where am I? And what is my life worth now, when it is half dead and it's lost itself in the monotony of having to do things. I can do it as a machine. I can also do it because I wish to. And then I use that what is there available to me because I happen to have this body. What is the matter with the body when it is under the command of ~~this~~ that what I really wish to do and what I know to do when it is right? In that way you consider your life first within yourself. Of ~~This~~ that what you are planning to do and do it. And if you cannot do it, the next day don't plan that way. Know your limitations. Whatever it is for that day. Tomorrow the limitations will be different. But at least you will know in the morning what perhaps you can do at the end of the evening; in the evening you become honest about what you actually have done. And don't ~~it~~ find excuses, only an explanation if you like. But no excuse. Then the relationship between people. What is the value of associating? Why does one want to have friendship? Why does one want communication and an exchange of ideas between- between people,

Intellectually or emotionally? I leave out the body because that is an ordinary chemical affair. I'm now talking about development, I'm not talking about ordinary existences of earth. I'm talking about that what is potential. What can evolve and which should at the present time be of interest. Because your ordinary life is not of sufficient interest to last. It will become monotonous and you cannot help it. But if there is something that wants to direct it, from the standpoint of either your mind or your feeling, or your mind actually becoming active in the way that it ought to be active in truthful intellectualism. And that your feeling can become an emotional concern of a great depth within yourself with an understanding that is inherent in such development of an emotional quality. Then it is a different matter because then what your body has to do is simply to fulfill certain commands that are placed on it. Because the body should become, I don't want to call it a slave, but a servant. That what is necessary for the further execution of anything that has to do with an evolutionary law. That is the relationship between people. And, then understanding on the basis of an emotional level and an understanding on an intellectual level. When they don't exist, don't associate. Anything else lower than that, I call it lower, belongs to this earth, and will be destroyed. It won't last. But if there is a possibility of those other two levels existing, they can then influence the third relationship of a physical kind. If they don't exist of an emotional or intellectual, if you have in your intellect excuses which will prevent you from being honest, don't associate. Leave people. Let each person find his own world. But, if they want to be and has to be a world of understanding then it has to be based on, as I say, the absoluteness of an emotion and the understanding of an intellect. Absolute forms of intellectualism we won't reach that easily, but it is possible to reach it on an emotional basis. And I call that sometimes hundred per cent wish to really to become one. Nothing excluded. After the relationship of that kind is established, that is, the two people wanting that, the third quality is

the kind of relationship. What is it you wish to do to contribute to that what is necessary for the growth of someone else? What is it that you wish to do in caring in such a way that you efface yourself. That is you are not doing things because you yourself would want it. It can happen. But the emphasis is first wanting for ~~yourself~~ someone else and caring in words, in simple things, maybe a little gift once in awhile. A consideration of a thought not entirely formulated. An ability sometimes to be able to impress on another person your real wish that you would like to help even if you cannot do it. It includes stammering intellectually. Because that can sometimes contain a real feeling of truth. And then if one wants to have that as a relation, this relationship in itself becomes a force. That is, it is a force which keeps the one and the other together in balance and there is a constant exchange of energies between the two, then there is a reality out of which something else can start to grow. You see, because that relationship is important for the continuation of that bond of fellowship, if you want to call it that way. It is the, you might say, the ground, the possibility of a soil for the creation of something that is real as an entity. You are now talking about the tri-unity which exists between mind and feeling when they become consciousness and conscience. And that then what the relationship is the understanding between the two that causes the fertile soil for the execution by means of the physical body to do what is commanded. And therefore that neutralizing force in the form of the physical appearance of the body creates a tri-unity for a man. After all that is the aim: to become one. To be such that one knows from all sides that what is. That there are no particular angles or no particular planes. That one is that what is a sphere. A sphere of only one dimension which is the radius and the circumference which is dependent on how far the radius is away from the center. The possibility in a sphere of expanding without losing or introducing more than that one dimension. Because the oneness of that dimension is the unity of the sphere. All that results is ~~the~~ increase of the surface of contact. It's not a new dimension. That is why the image of a sphere as a ball is of tremendous importance to understand what is really unity.

But, three-dimensionally, you don't come to that conclusion. You get stuck after three, unless you know a little bit about telescoping. Of that what is a cube telescoping into a point. It is alright if you understand. But for a sphere it becomes timeless. All that needs is the expanding, as an expanding universe into infinity. So that even then the surface disappears and all that remains is just one radius of light. # We can talk more about these things as time goes on, but you have to remember that you have to feed it. That it is impossible to continue to talk about this unless you are open and you ask questions. You must ask the questions on Wednesdays, on Tuesdays. That is your particular possibility of testing yourself. When you discuss it, whatever your questions have been, on-on, in a small group. Then you can come to conclusions in the small groups as to your behavior in life. Then you will find out what you know and what you don't know as yet and what perhaps you should know. Then there is a chance that you grow up. Because you can continue to add to that what is there of a certain quality which ultimately will give you freedom. Not a repetition of that what you already have, because that is an ordinary horizontal expansion only. But when it is in the, in the form of a sphere there is no end to that what can take place in space. And, as I say, in that time is being lost in timelessness. Because that's only one dimension, which is as I say, the ray of light from above giving light and sustenance and a willihgness for to wish to understand, coming from above to this earth. And, then, as something sent from heaven, being taken in by each person who wishes and asks for it. Creating within such an entity that what is the quality with which his magnetic center is familiar. The possibility of the growth of the soil from magnetic center is created by the conditions of heaven brought within a man. So that, as a result, that what finally will be the saving grace, that is that what is set free from prison in which it is now, gradually starts to learn what is needed of it to be in relation to the representation of God above, which has come down in the form of an 'I' to serve as a guide for the benefit of those who wish to Work. # Some other time we talk, we'll have some questions. Just now, think for one minute about Gurdjieff and whatever [redacted]

the meaning is, visualize him, if you can. Remember of a portrait you may have seen some picture. Think of the man. See how true you are to what is your understanding of him. (Long pause)

And now you can drink to him and to his life and the continuation of his life in eternity... I'll play a little.

Sunday Barn Lunch: (CAPS) Mr. Nyland: Sixteen minutes left on this cassette. And I want to talk about birthdays. So, don't get an impression that the year is going to be short. It's going to be just as long as ever. And the determinations regarding that what is a new year are still the same. What mistakes did I make last year? A day, I say sometimes of atonement, of becoming an entity in wanting to enter into a new year. With all the information you can extract from the past. It is not that you want to relive the past. It is over. And it was an experience given at that time. At the same time, your memory continues to exist. And every once in awhile you recall what things were. But this time you can see it from a different almost outside viewpoint. More and more of the past becomes objective to one. And it is then that you extract certain things which are still useful. You take them as memory. Sometimes even as a legacy that may represent certain things that you have kept. At the same time, you do not know what you experienced when you actually were there. And now only recalling it, much of the pressure or the different things that you have to do during that time are falling away. And you will see the experience much more in its true light. That is the advantage of having a birthday to consider it. It is not that you cut yourself off from the past. Although it is finished, it still has its influence. And you still have to see what can be extracted from it. So that you continue to build on your past and gradually that what is past becomes the foundation for a new world which starts when a new year starts. Extract whatever you can, but don't be discouraged and don't be angry. Just take whatever has happened as what should have happened to the best of your ability. Sometimes you cannot undo what has

taken place. And maybe it was not your fault. Or you could not help being then what you were in relation sometimes to other people or whatever relationships you had. And then to take that and hoping still that things will change is quite wrong. You must take for whatever is as if each day is finished. And that only the next day you can recall the day but you cannot repeat it. And the person who keeps on wishing to be alive always in a new year, will try to extract from what actually has happened and this time, I say with much more intensity of perception. Seeing what was the actuality, not that what was appearance. When one looks at the past and the further the past goes away the more essential the past becomes. It is not that you will recall only those things that were pleasant, like when you go to school and you hated it and afterwards you say but school was nice because we had fun. It is not that. You see yourself much more the way you actually were and also it, that is the past, being past, you can accept it much easier. So in that sense that what you will accept becomes more objective. At the same time you extract from it that what made the past to be what was past. And maybe there are certain things that you still can use when in the new year which is facing you now, you want to build part of your house or part of a new world, or perhaps you want to build an addition to that what you had and that what is there will gradually become only a foundation for that what you want to continue with in your life. I think a life has to be considered in that sense. I keep on going and making new things. I use everything that has happened to me as experience for the possibility of strengthening that what I now am building. I learn by building. I profit by what I have done. I profit by my mistakes. I know I don't want to repeat it but sometimes my type will force me to do the same thing over and over again. Particularly when it has become a habit. I want to understand everything about my past. Many times I want to sit and think and just consider: How was it that I happened to come here, when I now sit in a chair. I don't mean that happen to come to the Barn, I mean that you happened to come in your life to a birthday; what were the causes that made you actually appear and now you are realizing sitting on your birthday contemplating the future. What is it that has brought

you and what is now available to you in the present moment of your existence when you celebrate a day for a new year that is going to come. # I think one must look at it more and more from that standpoint, that a year, of course, is just a small matter. And even in a lifetime it doesn't start to count very much the further you go. At the same time the experiences you have had and which have made you, so that finally you have become that kind of man basing that which you are now doing on your knowledge as received in the past and extracted from it that what was more essential. And that what really has the chance of continuing to live and can be utilized, almost I would say, as an ornament in the new year embellishing a new year by the objects which were actually experienced in the past itself. # Extract from it whatever you can that had any meaning. Leave alone the ordinary sawdust in which the rest of them, the experiences of course were fitted. They don't have very much of a meaning any more, only the essential qualities of the year that has gone by, and particularly those essential qualities where you have to admit that you did not know enough. But that the past has given you a chance to find out. That now you know. And on a birthday you make up your mind regarding that. You simply say I will use whatever I have experienced and whatever I thought had an essential value and I missed it. I will now in the future introduce whatever there is of that kind of a quality which belongs to me also, but which was elusive at the time. This time I don't want it to, let it go by without being noticed. I will want to take in, in any new experience, that what I can remember of having already seen but not extracted. This time I will extract whatever it, whatever is possible to the extent of my capacity. I hope in such a way it will be a better year. A year of more progress and a year of more understanding. A year of much more deepening of what one's life ought to be. And sometimes a life in one year of an essentiality you might say, percentage-wise, much more the emphasis placed on the reality of oneself which is one's inner life. # All of us have birthdays. All of us have thoughts about it. It just happens that the two next to me are having their birthday today. Since all of us know that, and all of us have a birthday, we can

now
drink to ourselves in the representation of those who actually have the birthday today for themselves. Let them continue to live with an aim for more understanding.

And so, Carolyn, you will play a little? Yah. Peter was prevented. Maybe that's a good.....TAPE RUNS OFF.

trans: Cynthia 4/22/76
ROUGH: "
proof: J. Manza 5/20/76
~~proof~~: K. Parras 7/25/79